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Quaker Rural Life Looks Up

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ELBERT RUSSELL

O'ER HILLS AND PLAINS
R. ERNEST LAMB

The Devotional Life . . . A Page of Personal Helps

THE POWER OF THE DESCENT

By William W. Clark

"For the Jews ask for a miraculous intervention, and the Greeks seek a reasonable explanation, but we proclaim a crucified Christ; to the Jews a stumbling-block, to the Greeks sheer nonesense, but to them that are called, both Jews and Greeks, Christ, the Power of God and the Wisdom of God." (I Corinthians 1:22-24)

THERE is a homesickness abroad today, an under-conscious longing for a friendly world. We who have seen the ultimate answer of scientific reason to the desperate problem of a violent and unprincipled enemy—an answer written in letters of doom to an entire city, in an instant to men, women, and children; we who are a peaceable and kindly people, hating the horror circumstances have forced upon us: we wish it could be true, we wish that Jesus' way were possible. Yet we must have the H bomb just "in case we need it"—not because we want it. In our "wisdom," God forgive us, we see the folly, the futility, the finality of the impending war. Our wisdom, however, simply cannot cope with the pressures of political power.

We have come abruptly to the edge of a gorge. Behind us comes fury and turmoil, and over there on the other side is a world of friendliness and cooperation—but we don't know how to cross. The problem is one of power. Seeing but not doing holds us back.

There are those today who look for heaven to send angels swooping down to carry them across. They had their counterpart in Jesus' time in superstitious folk who waited at the foot of the cross for a miraculous intervention which would bring down their Messiah in wonder and irresistible might to lead them to the victorious kingdom. All they saw was a dead Galileean. And that was all any, except those who believed, ever saw again.

Yet still they waited; and still they wait, these power-dreaming people, huddled in a cave on the chasm's brink, safe from the fury, and asking for the angels.

That is not the end of the story, thank God. Look—down in the valley see a figure carrying a cross. Hear a voice calling, "Down, come down, into the valley of the shadow." Impossible? No, there he is, he found the way; a precipitous trail leads down, *and he encompassed it!* Explore the power of the descent and find that if we be crucified with Christ we can rise indeed with him. It is in the battle of that downward trail that selfishness dies and life abundant begins to grow. The power of the descent, this is the transforming power of life.

Here is a strange thing and a wonder. To tell of it is gloomy and forbidding. It is a dark story to set forth as salvation. But according to the preaching of the cross, to *do* it is to discover it to be the most satisfying and adventurous experience of life.

When Adoniram Judson went with Ann, his wife, as the first missionaries to Burma, his hopes and purposes were full and high. But as the gray months lengthened into years, and no stream of converts came into his chapel, a questioning arose within him and a mounting battle raged between his defeated purposes and his faith. Not until persecution came upon him when he was hung by his feet for weeks in the King's dungeon; not until his beloved wife and children were taken from him; not until he subdued his purposes and plans to those of God—not until then did he find final peace and strength. And only then did his work meet response from a people impelled at last to his side by the power of the living cross.

It works! It has always worked; this cross. It transformed simple, worrying, weak-willed men and women in Jesus' day, and ever since that day a multiplying host of lives have been altered by its saving power.

To some of us the challenge of the descent comes through outward events beyond our ability to mold. I think with gratitude of that family whose son died recently in a routine flight. A boy with the potentiality of great leadership, he had been the center of their ambitious plans. They faced the brink of despair and then gradually battled it down, as realization came to them. He was safe and in good hands, of that they were sure. Then what was the cause of their bitterness? It was the defeat of their own personal plans for him. There in the struggle they submitted their plans to God's. As their pilot might have said, they quietly said, "Over to you, God." By the power of the redemptive love which is at the core of the universe, they found a new purpose for living.

And now a halting word of my own witness. For some the descent will be, as it has been for me, a problem not of outward but of inward events. I can say, I want to say, that here, too, in personal strife, it works. Christ's compassion wins us over. There is nothing in all the world I know more surely than that.

It works. It can work for you, it can work for the church, it can transform our age. It only requires our wanting it enough. It only waits our taking the first step along the trail of self-denial and self-fulfilment—the trail marked out with such attraction by another, who offers the power and the wisdom of God Himself.

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Editorial . . .

How Readest Thou?

ALL of us need a certain amount of reading that is "over our heads." Dr. E. F. Scott has said that most of the New Testament was probably over the heads of much of the Christian Church of the first century. Has anyone completely mastered it, even today? Even so, we should continue reading and trying to understand.

There is a way to speak or write simple ideas in foggy, obscure sentences. There is also a way to speak or write profound truths in simple language. None knows better his inability to do the latter than do those who often try it.

The reader has a right to stand on his own dignity and his interest in truth, reading critically from a printed page. He also has the right to make his criticisms known, though the preacher, lecturer, or writer is incapable of meeting them. The words of Thomas á Kempis can be comforting to a reader. "Let not the authority of the writer offend thee whether he be of great or small learning; but let the love of pure truth draw thee to read." Too often we are tempted to look only for familiar words that will confirm familiar ideas.

There is an important reader service by which written or spoken words may be improved. It is the reader and not the writer who counts—finally. Someone has said, "Don't let your knowledge, no matter how limited, be set aside by another man's ignorance, no matter how extensive!" There is a tyranny of print against which readers must guard.

It is always the thoughtful reader more than the prolific writer who turns the tide in the history of thought.

Authority—Original or Final?

IN the realm of faith the search for "authority" is fundamentally a desire for security of mind. Confusion is intolerable. Faith in some kind of authority —any kind—has a quieting effect, though temporarily, on a distraught mind. The more absolute this authority "feels" the more satisfying it becomes. In fact, it may be so assuring that one's willingness to examine it—to think—practically ends.

For men who are not able to reach inwardly for the deepest and best that they know, for those whose sense of inner guidance is dim, an external authority becomes a ready answer. It may be the answer of a book or an institution or a person. In political life millions of people are willing to "follow the leader" and his book—and he generally has a book—whether it be *Mein Kampf,* the *Communist Manifesto,* or something far more acceptable to our way of thought. Such "leadership" becomes especially appealing in times of political confusion.

The other response to confusion is *to think;* but thinking is painful and men do not like pain. It is the genius of Christianity however to ask men to be thoughtful — to exercise their God-given power to seek God's will, to think, to decide, to accept, or to reject. Jesus would not allow the subservience of men to make him a dictator over them. "Why callest thou me good?" was one way of shifting the emphasis to its true center. Certainly he wins the "loyalty" of men, but we might well ask whether that loyalty is always well conceived—whether in human weakness, it is fundamentally spiritual in nature or whether it sometimes smacks of the attitude of political allegiance, or mental laziness.

Our loyalty to the Scriptures, for instance, does not come primarily from *their demand* of us, but from *our consent* to them. There are many people on our street corners presenting the Bible before men and declaring it to be the final authority, while many of them present a picture of utter confusion when asked to agree on what it says. Their authority is not really *the Bible,* but *their interpretation* of it. The Bible asks for a response from us as we see the dealings of God with men. We are asked to answer with *our life* to its *words of life.* That is the real authority which it holds for men.

George Fox severely criticized those whose quotations from the Bible were too easy and prolific. "But what cans't thou say?" he challenged. Not even God coerces the inner response of men. If they cannot understand the Scriptures or if in all honesty they cannot believe, they are not asked to do so simply because some one requires it. Too often our concept of "authority" is akin to that of a drill sergeant who demands response to his orders without question. The response which God asks of us is our consent, freely and intelligently and lovingly given.

For one with a Christian faith this requires not alone objective thinking, but also inward worship. They who exercise their minds upon their highest level and who at the same time stay close to *the eternity* in their hearts will not rush to the beck and call of some man or book of *the hour.*

George Fox called attention to the original authority out of which the Scriptures came and asked whether his hearers were in the life and power — knowing that original authority — out of which they came. No external authority can have meaning for us if it is merely *external*—if deep does not answer unto deep. But when deep answers unto deep—when the authority of life within the printed message meets the life out of which the message came, who can separate them!

When "States Rights" Fail!

WHEN inveighing against the drift toward centralized government we should also note the shocking abuse of "states rights" which, in some cases, must be corrected on the national level. If states and local communities and sundry professional groups want to head off "the welfare state" or cen-

tralized government, let them clean up their own house and set it in order. If they cannot overcome their localized prejudices and selfish interests they can be sure that the federal government will sooner or later take action—whether it be for the rights of Negroes and Jews or the Indians of Arizona. Such action may often be unwise or wasteful, but none-the-less it will come.

The Indian Rights Association reports elsewhere in these pages a shocking abuse of state power in Arizona, in discrimination against Indian children. American citizens elsewhere have little other recourse to correcting this default aside from appeal to Washington. Every possible effort should be made to correct this. It is but one of many situations which lend encouragement to the placing of more responsibility in the capitol of the nation. This journal stands stubbornly against the drift toward the omnipotent state, but not without misgivings on the willingness or ability of communities, states and areas to meet some of their civic responsibilities.

The Root of the Matter

TURNING the other cheek as an act of duty has little meaning. Giving your coat to some one who took your overcoat because it is a command might do something to the conscience of the offender, but it is short of the intention of Jesus. Going the second mile is not alone for the purpose of mellowing the attitude of the one who demands it.

If we do all of these with the sole purpose of *doing something to* an offender, we have missed the basic idea. Jesus was revealing the spirit of the new man on a new level of life. This new man finds that of which George Fox spoke when he said, "I told them I had come into the power of that life which takes away the *occasion* of war."

How far short we fall of this lofty level to which Christ calls us! His requirement is not primarily that we do something, but that we *be* something, though *being* and *doing* are each essential to the other.

E. T. E.

When Our "First Love" is Lost

Reflections at Ephesus

By Elbert Russell

I have this against thee that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent.—Revelation 2:45

The writer is a prominent Friend and educator, having taught in Friends' colleges as well as in Duke University, and most recently in Guilford College. He now lives at 2619 Bayside Drive South, St. Petersburg 5, Florida.

WHEN I was in the Near East, I was drawn to Asia Minor because I wished to follow the footsteps of Paul as much as was practicable, and to see the sites of the seven churches of Asia named in the book of Revelation.

Ephesus attracted me especially because of its rich associations with early Christian history. Paul labored there longer than in any other city; spread the gospel thence throughout all Asia; and wrote several letters from there. According to persistent tradition, the Apostle John spent the later years of his life there. In or near Ephesus the Book of Revelation was written, and the Gospel and Epistles of John. It was there that Justin Martyr was converted and began to teach.

In the Book of Revelation the church of Ephesus is commended above the other six; it is faithful, patient, full of good works, and orthodox. There is but the one fault charged to it, but that is a fatal one.

Whether it is their love for God or for one another that has cooled is not clear, but since Jesus identifies the two (Matthew 22:34-40), either involves the other. Moffatt translates: "But I have this against you: you have given up loving one another as you did at first."

As one views the ruins of Ephesus and contemplates its religious history, the impression is deepened; how completely the church failed to recover its lost love and how complete has been the judgment on the church.

One of the instructors of the International College near Smyrna volunteered to go with me on a two-day trip to Ephesus, about four hours by train from Smyrna.

The railroad station at Ephesus is called Selsuk. Near-by is the hill of Assayaluk. Both names are Turkish corruptions of *Hagios Theologos* which is Greek for "holy theologian," an appellation of the apostle John.

The hill of Assayaluk has always been the religious center of Ephesus. At its foot westward are the ruins of the famous Temple of Diana. Earlier, on the same site, there was probably an ancient shrine to Cybele, the Mother Goddess of Asia. On the lower slopes of the hill are the ruins of a splendid mosque built largely from materials quarried from the remains of the Church of St. John the Holy Theologian, higher up on the hill.

In the view from the Church of St. John there is much material for reflection. A mile away across the plain is the civic and commercial center of Paul's day. During four centuries the Cayster River has been continually silting up the harbor. Once it came up the foot of Assayaluk so that the religious and commercial cities were one and the same. As the shore of the harbor receded, the commercial city followed it but the great shrines remained unmoved. To the left of the City of Paul's day is the Cave of the Seven Sleepers. The story is that during the persecution of Decius seven Christians from Ephesus hid from their persecutors in the cave and fell asleep. When, after three centuries, they awoke in the reign of Theodosius and came forth, they found the world had in the meantime turned Christian. By some strange processes of credulity in after ages people got the idea that burial near the Cave of the Sleepers would make better their chances of immortality. The region is honeycombed with caves, burial vaults, and graves, and the rock-cut Church of Theodosius. Here is one explanation of the failure of Christian-

ity in Asia. It became self-centered and other-worldly. Men forgot the great words of the holy theologian that "God is love" and that "he who loves God must love his brother also."

In the valley on the other side of Paul's Ephesus lie the ruins of the Church of the Councils. This was the place where the third Ecumenical Council met in 431 A. D., and the so-called Robber Synod in 449.

The occasion of the first was the debate precipitated by Nestorius about the two natures of Christ. Men had so far forgotten John's assertion that "God is love," that they thought of God only as a stern judge, a distant ruler. The decress of this Council gave great impetus to the worship of the Virgin Mary, because men were seeking in her motherly tenderness the love which they had lost from their conception of God.

At the second, one party supported by the Emperor was so determined to make theological truth prevail, as they saw it, that they lost the sense of the divineness and power of love. They came with armed retainers who seized the church by force and excluded their opponents, so that this Council has gone down in history as the Robber Synod. Mohammendanism supplanted the Christianity of John and Paul.

Across the plain from Assayaluk are the ruins of the theatre into which Paul tried to go, risking his life for the sake of his fellow men. It was somewhere in that commercial city near the theatre in one of the bazaars around the ruined market squares where he wove tent-cloth by day and preached the love of Christ morning and night, that Paul wrote his First Epistle to the Corinthians with its Hymn of Love (I Corinthians 13). One could almost imagine John from Assayaluk, where perhaps he wrote his First Epistle and Paul from the market-place joining in an anthem of the divine love. When Paul asserts that "the fruit of the Spirit is love," John answers, "everyone that loveth is begotten of God." When Paul affirms that "In Christ Jesus nothing avails except faith working through love," John agrees that, "If a man love not his fellow man whom he hath seen, he cannot love God whom he hath not seen." When Paul sings his wonderful hymn on the abiding supremacy of love, John closes with the greatest sentence ever uttered by man: "God is love."

Standing on the hill of Assayaluk one is troubled by parallels between the ancient church of Ephesus and our own church. Friends are famous for their good works; the Five Years Meeting is orthodox and some Friends claim to be more so; our moral standards are still above the average; *officially*, at least, we have kept our peace testimony, and some have shown and still show patience under suffering for their faith. Possibly the Spirit might say, "I know thy works and thy toil and thy patience, and that thou canst not bear evil men; and thou didst bear for my name's sake and hast not grown weary." But do we love all our fellow men, as God loves them, as Jesus loves us? Do we love one another as we did at first? And is our candlestick secure in its place?

Are our good works the fruit of our religion or a substitute for it? Is our orthodoxy a faith working through love? When we claim to be born of the Spirit do we show that we are sons of God by peacemaking and loving our enemies? When we profess to be sanctified by the Spirit is the first fruit of the Spirit love? The ruins of Ephesus should move a Quaker to wonder and to tremble, to prayer and repentance, and to love as at first.

SHOCKING ABUSE OF STATE POWER IS REPORTED

The Indian Rights Association reports the following discrimination against crippled Indian children by the State of Arizona.

To continue discrimination against Indian crippled children, Arizona *denies Federal Funds to all its crippled children.*

The Public Welfare Board of Arizona voted on December 27, 1949, not to accept their usual annual grant of $100,000 from Federal Funds for crippled children rather than include Indian crippled children. All other States provide treatment for crippled Indian children on the same basis as for other crippled children.

Arizona has for years used this Federal money granted on the basis of counting Indian children, but has refused to help Indian crippled children. The victims of this devious and reprehensible practice are physically handicapped Indian children.

Under the Social Security Act, Federal aid is granted to all States for the care and treatment of crippled children on the basis of the total number of all children, not just on the basis of non-Indian children. Moreover, it is specifically indicated that such funds are to be used especially for children in rural areas and areas of severe economic conditions. (Indians are in the lowest income group in the State).

The Arizona State Board of Public Welfare by a resolution, adopted on December 27, 1949, refused to accept the proposals of the Children's Bureau of the Federal Security Agency to bring the Arizona Crippled Children's Plan into conformity with the Social Security Act.

"The Children's Bureau did not voluntarily or arbitrarily withdraw funds for crippled children in Arizona." The decision was that of the Arizona State Board of Public Welfare declared Miss Katherine F. Lenroot, Chief of the Children's Bureau, Federal Security Agency.

"Over two years ago the Children's Bureau advised the Arizona State Department of Public Welfare that the exclusion of Indian crippled children from the treatment services provided under the Crippled Children's program financed from State and Federal funds was contrary to the intent of the Social Security Act."

In December, 1949, the Children's Bureau proposed that Arizona accept Indian crippled children in need of treatment on an equitable basis with non-Indian children, the cost not to exceed 15% of the total expenditures in the State for this program. Indian children make up about 15% of the child population in Arizona. "The proportion of Indian children in need of care, however, is much higher," Miss Lenroot stated. The cost for treatment would have been less than $20,000 of the total State and Federal funds spent each year for crippled children. This proposal was rejected.

"Because of this discriminatory action on the part of the Arizona Welfare Board and its refusal to accept any Indian children for treatment, other crippled children in the State are deprived of the care which could have been purchased with the $100,000 of Federal Crippled Children's funds allocable to Arizona each year."

Early in January the Welfare Board in further discriminatory action decided to discontinue all State funds for children with rheumatic fever, who had received care under the crippled children's program operated by the Board of Public Health (The Public Health Department includes Indian mothers and children in its program). To assure the needed care for these rheumatic fever children this year the Federal Children's Bureau is paying $25,000 directly to the Arizona Health Department.

This unjust action of the State Welfare Board of Arizona fits into a pattern of State discrimination which has for years denied the Indian aged, the blind, and dependent children the Social Security benefits extended to all other Arizona citizens.

O'er Hills and Plains

By R. Ernest Lamb

The writer of this travel story is visiting Meetings throughout the Five Years Meeting, under auspices of the Committee on Evangelism of the Five Years Meeting.

VISITING among Friends in Nebraska Yearly Meeting following a fifteen-weeks' sojourn among Friends in England and Ireland, and a return visit to California for Christmas, it has been my privilege to spend a month in Colorado, Nebraska, and South Dakota, visiting Friends' groups in the far-flung "empire" that comprises Nebraska Yearly Meeting.

Arriving at Pueblo, Colorado, on January 13 I found Quarterly Meeting in session. Attendance was good, some ten Meetings being represented. The sessions lasted three days, meals being served in the basement of the newly-completed church building. Young Friends were much in evidence having a banquet of their own on Saturday evening and a Sunday afternoon session. Much interest was manifested in their summer camp grounds recently purchased near Colorado Springs. A warm evangelical spirit and a desire to extend their present borders was readily discerned. Richard Brown, son of the Yearly Meeting superintendent, T. Clio Brown, is pastor of the Pueblo Meeting.

Colorful Colorado

Southeast Colorado is for most part flat country and subject to dust bowl hazards. Following Quarterly Meeting I went with Raymond Platt to Las Animas and the following day to Chivington, a new Meeting where Ella Tappnan is serving as pastor. Visits with Robert Jay at Hasty and Roscoe Townsend at La Junta followed with evening meetings scheduled.

So far I had not found sufficient evidence to justify the license plate slogan for 1950, "Colorful Colorado." This was however readily conceded when I went westward toward the Rocky Mountains. Two nights were spent in Center, the first being utilized for a visit at Mosca where a new Meeting is being organized under the leadership of Oliver Ellis, with Oliver as pastor of the Center church and superintendent of the Quarterly Meeting. Colorful potatoes are much in evidence at Center. They modestly claim to be the potatoe center of the United States, with a product more delectable than that produced by their competitors in Maine or Idaho. To add to the glamour of the tubers, many are brushed over with red wax before shipping. Perhaps this is where the Government got the idea of painting their surplus hog potatoes blue!

Paonia, on the western slope of the Rockies, is a fruit orchard with peaches and other fruit in abundance. Dean Ogillvie, the pastor who is a licensed air pilot, graciously invited the visiting Friend to take a flight with him and see the Rockies. The two-seater plane was accordingly untethered from the terrain where it had been staked out and wheeled into position for a take off. Compared with the mighty peaks around which we circled with disconcerting nonchalance, we must have looked like two intrepid travelers on the back of a hummingbird. Some photos were taken and a safe return to earth enjoyed.

Recrossing the Rockies, we spent a night respectively with John Oliver and Friends at Beaver Lake, Ernest Thompson at Colorado Springs, Evalena Macy at Palmer Lake Lymann Platt at Deer Trail, and Lloyd Hinshaw at Denver. Denver Friends have just completed a very attractive new parsonage. Palmer Lake is a favorite tourist resort, overshadowed by the mountains. Evalena Macy has served there acceptably as pastor for some twenty years.

Leaving Colorado we journeyed to Berkelman, Nebraska, where two thriving Meetings were discovered. Joe Hodges is serving as pastor at Pleasant Valley and Floyd Stats at South Fork. A new parsonage has been built at Pleasant Valley and a church building contemplated for South Fork.

The Black Hills

Journeying northward we spent a night with Oscar Maris, veteran pastor at Bethel, who took me to Greenwood for an evening service.

The next scheduled stop was Vale, South Dakota, a long trip via Cheyenne, Wyoming, and then out across the Black Hills for New Castle. The latter part of the journey was very beautiful, snow lying on the mountain side as we headed toward Deadwood, Leal and Sturgis. Martin Williamson has served Vale Meeting for some thirty years and, with his sons, is actively engaged in farming and stock raising.

Ernest Allen welcomed us at Hay Springs on our return to Nebraska and we enjoyed meeting with Friends in that section. The Allens have opened their home and heart to two boys from Latvia and an orphaned nephew, in addition to their own son, Philip. A delightful group to meet.

Central City was somewhat familiar ground since I spent the winter of 1911-12 as registrar and student at the college. A dinner meeting was planned at the church, as was also a college chapel talk, an address to the Central City high school, and a devotional message to the Women's Society of the Church.

Hugh and Lois Mesner, who entertained me in their home, invited other college friends of the 1911-12 years into a reunion dinner. This included the Raymond Gibsons, Lee Van Zants, and Irma Mesner. Hugh, Lee and I were members of the football team that sought with limited success to add lustre to the name of the College in those good, old days.

An interesting visit to Alda demonstrated that Friends and Methodists can work congenially together in a federated church. Lester Hart, graduating this year from the college, is the pastor in charge.

Moving northward again, the next stop was Plainview where Oscar Battin has served for some seven years. The final week-end was scheduled for Spring Bank near Allen, Nebraska, with Doyle Patterson as minister.

Snow on Sunday did not prevent Friends gathering morning and evening but did prevent buses running on Monday. Hence a visit to Harmony, South Dakota, had to be cancelled. Shoveling snow banks when the temperature is only a few degrees above zero does not appeal to one as the most enjoyable form of exercise.

Meetings for the most part are not large and many of the pastors supplement their income by work of various kinds. Where space affords, some keep live stock or cultivate acreage. One pastor, evidently with Irish blood in his veins, prefers to keep pigs rather than chickens round the homestead. The spirit of Friends as I have met them in this Yearly Meeting is warm and exceedingly hospitable. They give evidence of deep consecration with a faith for the future.

Friends driving through this section of the country will find a visit to these Friends in their home communities greatly appreciated.

PREPARATION FOR MEMBERSHIP STUDIES AVAILABLE

The booklet on Preparation for Membership which was printed by Indiana Yearly Meeting several years ago has been revised and reprinted. They are now available at 25c each, or $2.50 per dozen. Write Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Quaker Farmers and Others in Seminar

Under Auspices of Friends Committee on National Legislation

Nineteen Friends Yearly Meetings and twenty-five Monthly Meetings were represented in the Agricultural Seminar held in Washington, D. C., January 31 to February 10, under the sponsorship of the Friends Committee on National Legislation and the American Friends Service Committee. Some of the Friends attending the seminar are pictured on the cover page of this journal.

FOR ten full working days these farmers and others vitally interested in farm problems conferred with members of the Department of Agriculture, the World Food and Agriculture Organization, the State Department, Congress, and officials of the national farm organizations, on short-range and long-range problems of American agriculture as they are related to world food needs.

In sending out the call for the seminar, E. Raymond Wilson, executive secretary of the Friends Committee on National Legislation, had written: "The World Food and Agriculture Organization estimates that about two-thirds of the human race is under-nourished or mal-nourished. And yet as I travel around, I keep hearing about potatoes dumped in swamps or destroyed, eggs sold for tankage and fertilizer . . ." This shocking paradox of American food surpluses in a hungry world was the focus of the ten days' deliberations, and a religious concern for our responsibilities in this situation dominated the thinking of the group.

"There is no surplus of food from the viewpoint of the world as a whole," says a statement issued at the close of the seminar. "Millions of people in many countries, including our own, are miserably undernourished while 'surplus' farm products rot in storage. We believe that we of the United States must give away the food that we can't eat and can't sell—give it away quickly and give it away generously.

"We believe that we must think in terms of the world in setting up our agricultural policies. What all peoples need is that an economy of abundance be developed together with international planning for effective distribution.

"We believe we must drastically curtail our budgeting for war, and spend some real money on peace — through the United Nations, the World Food and Agriculture Organization, the World Health Organization, and similar international agencies. We urge the removal of the ceiling from United States contributions to the World Food and Agriculture Organization, and dynamic United States leadership in utilizing that agency for the creative purposes for which it was designed.

"We believe that the program the United States should now be adopting is something like that proposed by Senator McMahon, to put our best brains, best energy, best personnel, and largest appropriations into an effort to help every part of the world utilize its own resources.

"We believe that this is the great religious challenge of our times, and we appeal not only to our Government but also to individual citizens, that we now show ourselves willing to use our resources for peace as freely and generously as we were willing to use them in World War II for destruction."

While there were differences of opinion on details of desirable agricultural policy, there was deep unanimity as to desirable over-all principles and policies, and a number of specific suggestions received general approval.

On the international scene, in supporting food and fiber gifts to countries unable to pay in dollars, particularly to parts of Asia not benefiting from the Economic Cooperation Administration, the group was keenly interested in the possibility of counterpart funds to be set aside by countries receiving these gifts, the funds to be applied to developing the agricultural and industrial resources of those countries. Vastly enlarged programs of technical assistance throughout the world were warmly supported, with the additional concern that persons participating in these programs be carefully selected, not only for their professional qualifications but also for their capacity to enter into cultures different from our own with creative imagination and resourcefulness.

On the domestic scene, it was recommended that more of the food surpluses be utilized in an expanded school-lunch program, and that relief and philanthropic agencies also receive a generous share. The use of flexible price supports at intermediate levels was approved to the extent that they are deemed necessary for the general welfare.

There was realization that the United States must accept more imports if the present imbalance of exports over imports is to be corrected, and that part of these additional imports must be agricultural. In the short view, this might not be altogether agreeable to farmers. This was not overlooked in the statement. "Selfishness and greed are stubborn barriers to peace and brotherhood," it reads, "and we as farmers must be willing to do our share.

"We have been brought to a profound recognition that we are part of a world community under God. Far beyond any merits of our own, we enjoy privileges in a land of increasing plenty. We recognize the responsibilities of our stewardship in the midst of this abundance. In deep humility we will strive to accept our responsibilities, to give of ourselves and our substance personally as well as to urge our nation to share as a nation.

"We leave this seminar with a broadened concept of our duties of Christian citizenship. Our hearts go out to our brother man, wherever he is. We desire to join with him in building a world of love, not of hate; of sharing, not of taking; of peace, not of war."

A detailed report of the findings of the seminar will be issued as soon as it can be prepared. This may be secured at nominal cost by writing to the Friends Committee on National Legislation, 1000 11th Street, N.W., Washington 1, D. C.

CONCERN FOR FRIENDS' STUDENTS

Under the concern of the Committee on Ministerial Training of the Five Years Meeting, Errol T. Elliott, John Compton, and Harold N. Tollefson visited Marion College, Marion, Indiana, recently and enjoyed a warm and welcome fellowship from students and faculty.

In chapel, Errol Elliott brought a message. Later the three visitors and the students dined together and then held a circle of fellowship in the college parlor, with eighteen students and two faculty members. Ohio, Indiana, Central, and Western Yearly Meetings were represented.

Such contacts are being encouraged for the purpose of fellowship, cooperation, and understanding. It is hoped that Friends everywhere may have a concern to carry their loving interest to Friends' students in training in all schools. Inquiries for possible service in the Five Years Meeting was indicated by some of the students.

LISTEN!

By William Reagan

"Have you acquired adequate skill in communication with others?" This quotation comes from a commencement address suggesting the five final questions to be asked a graduate. An important part of this skill of communication consists of intelligent listening. When I am speaking with a foreign friend who does not know English, I have a tendency to raise my voice and to talk more rapidly, without giving my friend any listening time; and when I am talking to one who does not agree with me, I have a tendency to "yell at him." How much better it would be to listen.

A famous humorist once said that one person could never tell another person who had had an operation about his own operation. The other person only waited for him to run down or get out of breath so he could describe his own. Another person has defined a boor as one "who insists upon talking to you about himself, when you want to talk to him about yourself." There is too much truth in these statements, truth which applies to those of us who desire to be helpful to others and who talk easily, perhaps too easily, when we are asked for advice.

Rufus Jones used to say that when a youth kicked something important out of the front door, he always watched to see what he called it when he sneaked it back in through the back door. It is important to know what one means by the words he uses, and this information comes only through intelligent listening.

A good listener keeps three things in mind. The first of these is the importance of friendly, leisurely, listening silence. Such listening is more active than speech. It wins confidence. It relaxes both the speaker and the one seeking help. It prevents hasty and partial answers.

The second important idea has to do with one's responses. A person makes little headway in proving to someone who has lost faith in the Bible that the Bible is a reliable book by mere quotations from the Bible. Introducing him to its beauty and fundamental philosophy and intensely human characters is different. We sometimes have difficulty in helping young people understand Jesus, because the Jesus they have known in home and Sunday School is a caricature of the Jesus of history. Some people think of "salvation" as a sort of a canning process. To be saved is to be separated from the world and to be kept intact until the Day of Judgment. "Saved to serve" has a different and wiser emphasis if we would win youth. The Jesus of history, a lover of outdoors, eager, humble, friendly, attracts youth. To be of any real help, one has to understand the word-meanings of the person he is advising. He must sense his attitude, understand his fears and prejudices and yearnings.

The third idea which must be kept in mind is the importance of revealing a person to himself, and this is almost always a two-way process. That person is most likely to be helpful to another when his own personality is vibrant and expectant, and his mind is as open and eager to learn as it is to teach. "Take your friend to the foot of the cross and leave him there" would be a valuable corrective to much of our busy-ness and easy talk in our relations with distraught people who ask for help.

This is in line with the best Christian psychology. Many people, young and old, are distraught, frightened, earnestly seeking help. One of the best ways to get them to listen to us is to listen to them with humility and open-mindedness, with deep reverence for personality.

COVER PICTURE

On our cover page is a picture of a part of the attenders at the Agricultural Seminar, sponsored in Washington, D. C., by the Friends Committee on National Legislation and the American Friends Service Committee. This photograph was taken in the patio of the Department of Agriculture Building. 1. Clarence Rogers, Pendleton, Indiana; 2. Wilmer Kline, Manassas, Virginia; 3. Enos B. Heisey, Sheridan, Indiana; 4. Mrs. Susannah Crowe, Peoria, Illinois; 5. Samuel R. Levering, Ararat, Virginia; 6. Jerome Hurd, Clintondale, New York; 7. Mrs. Clarence Wheeler, West Liberal, Kansas; 8. Mrs. Fred Walkemeyer, Hugoton, Kansas; 9. Lester J. Lane, Wilmington, Ohio; 10. B. Orville Fisher, Hutsonville, Illinois; 11. Emmor Roberts, Vincentown, New Jersey; 12. J. Russell Edgerton, Westtown, Pennsylvania; 13. J. Ralph Wilson, Morning Sun, Iowa; 14. Stanley Hamilton, Richmond, Indiana; 15. Raymond D. Mesner, Central City, Nebraska; 16. Luby R. Casey, Goldsboro, North Carolina; 17. Orren Tjossem, Gaza, Iowa; 18. Philip Green, Wilmington, Ohio; 19. Thomas Taylor, Lincoln, Virginia; 20. Louis Marstaller, Freeport, Maine; 21. Albert J. Livezey, Barnesville, Ohio; 22. David E. Henley, Richmond, Indiana; 23. George Willoughby, Des Moines, Iowa; 24. J. Stewart Smith, Lincoln, Nebraska; 25. Ruth Smith, New York; 26. Eleanor Townsend, Philadelphia, Pennsylvania; 27. Ralph Loomis, Columbia, Pennsylvania; 28. Boardman Drobish, Marysville, California; 29. Walter Henderson, Paullina, Iowa; 30. Eves Cadwallader, Oskaloosa, Iowa; 31. Ernest Mills, Cambridge City, Indiana; 32. a visitor (not identified).

33. Robert L. Honeyman, West Milton, Ohio; 34. Hubert Mendenhall, Fairhope, Alabama; 35. Charles F. Pentler, Palo Alto, California; 36. Martin Lauterbach, Alden, Iowa; 37. Bryan E. Jessup, Stuttgart, Arkansas; 38. James McBride Dabbs, Mayesville, South Carolina; 39. William Mackenson, Washington, D. C.; 40. Clarence Wheeler, Liberal, Kansas; 41. Fred Walkemeyer, Hugoton, Kansas; 42. Ernest J. Standing, Beaumont, California; 43. Myron I. Jenness, Dover, New Hampshire; 44. Howard G. Taylor, Jr., Riverton, New Jersey; 45. E. Raymond Wilson, Washington, D. C.; 46. Henry Wheeler, Clinton Corners, New York; 47. Roscoe L. Warren, Whittier, California.

Others attending, but not in the picture are: Mr. and Mrs. Turner Mills, McNabb, Illinois; J. J. Newlin, Grimes, Iowa; Mr. and Mrs. L. W. Lowe, Paola, Kansas; Roy A. Sturm, New York; Harry H. Haverstick, Lancaster, Pennsylvania; Emil Loriks, Arlington, South Dakota; Rev. James L. Vizzard, Georgetown University, Washington, D. C.

FROM ONE GREAT HOUR TO ONE GREAT CAUSE

Plight of Displaced Persons in Europe gives added force to the suggestion that offerings from "Our Great Hour of Sharing" on March 12 should be designated "For Displaced Persons—Church World Service" and sent through regular denominational channels.

Meetings of the Five Years Meeting may send offerings through the usual channels of the Yearly Meeting to the treasurer of the Five Years Meeting, Richmond, Indiana.

Whenever doctrinal intolerance gains the upper hand, personal tolerance comes off second best, and both religious and civil liberty are imperilled. "It will be found an unjust and unwise jealousy to deprive a man of his natural liberty upon a supposition he may abuse it." Those who are quite sure they are right must meet those they assume to be wrong, and they must meet them not with abuse and propaganda, but with a willingness to listen and to learn.

H. G. Wood

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Personalities in Social Reform, by G. Bromley Oxnam; Abingdon-Cokesbury, 1950; 172 pp.; $2.

Here is a book whose pages can help the ordinary reader better to understand some of the forces which are molding the world of today and tomorrow. The basic thinking behind Britain's march toward socialism can be found in the first chapter on Sidney and Beatrice Webb. The trends of India and the whole Orient, the dynamic influence of Mohandas Gandhi, are presented.

The book bears out the contention that love of God and love of one's fellow men are two sides of the same thing, of the religion of Jesus Christ.

FROM THE BOOK

Walter Rauschenbusch wrote: "Spiritual regeneration is the most important fact in any life history. A living experience of God is the crowning knowledge attainable to a human mind. Each of us needs the redemptive power of religion for his own sake, for on the tiny stage of the human soul all the vast tragedy of good and evil is reenacted . . ."

We might wonder about David Lilienthal who used his administrative genius to effect social reform, yet we find he too has a fundamental understanding of the necessity of religion. "I do not, of course, believe that when men change their physical environment they are inevitably happier or better. The machine that frees a man's back of drudgery does not thereby make his spirit free. Technology has made us more productive, but it does not necessarily enrich our lives. Engineers can build us great dams, but only great people make a valley great."

The chapters on Gandhi as "The Saint as Social Reformer," and Schweitzer as "The Missionary as Social Reformer," are full of Christian ideas and ideals. One is inclined to agree with E. Stanley Jones, "God uses many instruments, and He has used Mahatma Gandhi to help Christianize unchristian Christianity." The devil's triumvirate, poverty, disease and crime, are made to walk in these pages and these six heroic thinkers seek to do something about them. Each of these people did something to help the Kingdom come on earth.

MILTON H. HADLEY

The American Businessmen's Research Foundation estimates the total gross cost to the public due to liquor at $90 per capita whereas the tax return in all forms is only $18 per capita.

From Our Readers

ON NON-REGISTRANTS

Editor, THE AMERICAN FRIEND:

Samuel R. Levering's recent article on "Peace Witness to Date" was very good and timely. His point that Quakers should lead in promoting World Government is well taken and should be acted upon especially by those who oppose our non-registrants.

From the experience of sitting through one trial I believe one statement should be commented upon, "The government has the cards." The non-registrant grants the information but refuses to sign. Most of them write and/or speak to the draft board. The law itself provides that when the registrant cannot or will not sign the card, then the clerk should sign the registrant's name and underneath it the clerk's name. Most boards refuse to follow these instructions. Why is that point dodged in the court trials?

If the non-registrant goes to prison, the warden signs his card on admission. Why can't the draft board clerk do likewise? Is it orders from above, because somebody wants some convenient legal precedents?

BRYAN MICHENER
112 West 18th Street
Hays, Kansas

DEBACLE

When it comes, it shall not come softly,
But will we be afraid
When we feel the waters creeping up
This delicate ark we made?

Upon the flooding rivers
Our life — ungainly ark
As fragile as our ignorance,
As clumsy as our dark —

Drifts wide in startled silence
And suddenly understands
How vast and black a failure
We built with trembling hands.

We needed God for a builder,
We needed truth for tars;
We built it in dread and blindness,
And now must lose the stars.

And later in the darkness,
Shall we be afraid
When we taste the waters pouring through
This piteous ark we made?

ELIZABETH S. O'NEILL

THE LAST MACHINE

Hail to the last machine that yet shall scroll
Man's seal of peace upon the outmost star;
Hail to the thin antennae of the soul
That make of every eye a Palomar
Until the eye of flesh is obsolete,
A dimming pupil; while expanding sight
Spurns the crude stones of time's familiar street
And all the dead geometries of night.

Hail to the last machine that waits the mesh
Of gears that turn in oils of brotherhood,
When mind, no longer manacled to flesh,
Shall stand at last where all the gods have stood,
Master, not slave, of what the hands have made,
Lord of the last machine . . . and unafraid.

LILLITH LORRAINE

UPON THE WAY

We met together on a summer day
And worshipped in the quiet Quaker way.

We sat beneath a tracery of trees —
The stillness broken only by the breeze.

We caught, above the wind's soft rippling stream,
The obligato of the Infinite Theme.

Strangers we had been, till this holy day:
Now pilgrims, side by side upon the Way.

ERICA MAY BROOKS

THRICE GIVEN UP

A Lesson from Romans I

While reading the first chapter of Romans some time ago, I was impressed with the thrice repeated expression, "God gave them up" (Revised Version). After meeting these words for the third time, I looked back to see just the conditions under which they had been used before. Beginning with verse 19, Paul shows how God has manifested Himself to mankind, so that they are without excuse. In verse 21, he says: "Because that when they knew God, they glorified Him not as God, neither gave thanks." Sir Charles Marston, F.S.A., and Stephen Langdon, M.A., B.D., Ph.D., F.B.A., Professor of Assyriology, Oxford, declare that Monotheism was the primitive religion of mankind, "when they knew God." However, they became vain and "professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image," that is, idolatry. "Wherefore God gave them up to uncleanness."

In verse 25, man, having been given up, sank still lower and "changed the truth of God into a lie, and worshiped and served the creature (that which is created) more than the Creator." "For this cause God gave them up unto vile passions." This second time they were given up because they had sunk *lower* than idolatry—man was worshiping and serving that which God had created. Even the instinct of worship, a recognition of spiritual values still expressed in idolatry, was disappearing and man's whole interest and desire were centered on that which was created—the material world—that which can be seen, and handled, and possessed physically. "So obvious are the good fruits of the modern scientific temper that we have practically made the laboratory the altar of our worship" (Errol T. Elliott). "Man is stumbling blindly through a spiritual darkness, toying with the precarious secrets of life and death. Ours is a world of nuclear giants and ethical infants" (Omar N. Bradley). This attitude we express as *materialism.*

Being the second time given up, mankind sank still lower. "And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind to do those things which are not fitting." What can the expression, "they refused to have God in their knowledge," mean except atheism? Read the rest of the chapter to see to what depths they sank when thrice given up by God.

Are not these verses a true picture of the history of man? (1) Once *Idolatry* was almost world-wide. Man became vain in his reasonings and reached what we lightly call "this materialistic age." (2) Now we see our civilization, called Christian, tottering and the whole world threatened with being swept by a tidal wave of *atheism* into destruction. Re-read those closing verses and see if they do not describe conditions existing in the world today.

Idolatry is bad, but in it there is still the instinct of worship which can be turned into the right direction and to the right object with comparative ease. The indifference resulting from materialism is much harder to overcome and turn the individual to God. When we meet atheism we meet "haters of God." How terrible is the condition when men are thrice given up!

How good it is to go back and read verse 16. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

CHARLES C. HAWORTH

HERE'S TO PEACE—DRINK HER DOWN!

A Suggestion by Finney

Through the services of the Board on Public Morals of the Five Years Meeting we have the following. It is from H. Millard Jones, secretary to that Board, and appears in "Friends Bulletin of Temperance Information":

"The Dallas, Texas, *Daily Times Herald* recently carried the story of the arrival in New York of Mr. John P. Finney, an official of the United Kingdom Bartenders' Guild. He came over with the idea of setting up a "Barmen For Peace" international conference. His thought is that bartenders may establish world peace. Says Mr. Finney, 'Barmen all over the world mingle with people when they're relaxed and social; when drinks rid people of inhibitions and repressions; when they are truly themselves. And under those conditions they are receptive to the best possible ideas for amity and good will. For a man is most harmonious when he is happiest'."

Mr. Finney, like other liquor propagandists, probably helps the forces of sanity by such extreme ideas. How about carrying the Finney idea to its logical conclusion and suggest that all peace conferences should be "slightly under."

If "barmen" are interested in world goodwill, let them support legislation that will turn tons of grain from the distilleries to the hungry people of the world.

Dear reader—they will never do that!

THE EDITOR

Have You Read?. .

Column by James R. Furbay

Of interest to all parents and teachers of children will be the new book, *The Friendly Story Caravan,* by Anna Pettit Broomell ($2.75). The purpose of the book is to teach religious truths and Friendly ideals by the use of stories. Replacing *The Children's Story Caravan* and *The Children's Story Garden,* it contains some of the favorite stories of the earlier books as well as some new stories.

In *The White Carnation and Mother's Day,* by J. Edgar Williams, we have a fresh appraisal of the role of mothers in our modern life. The author, a retired Friends' minister, has given many years of faithful service to the cause of Christian living. Illustrated and beautifully bound, it sells for $1.50, and can be ordered from the author at Madison-Lenox Hotel, Detroit 26, Michigan, or from the Friends Book and Supply House. The material is handled in an effective way, bringing out the deeper meanings of Mother's Day. It is suitable for gift purposes.

Worship, by John Woolman, is a recent Pendle Hill Publication (35c). It is an orderly collection of Woolman's thought on worship from his writings. It develops the thought of searching and finding in worship. Its study will make worship more meaningful and vital for the reader today.

Georgia Harkness has challenged us again in her new book, *The Gospel and Our World* ($1.50). How shall we link the Christian gospel with the needs of the common man? Is the work and message of the church today geared to the basic needs of the mass of people? What are the answers? This book should help to stimulate and guide thought on this important question.

QUAKER PLACES

THE AMERICAN FRIEND occasionally prints information on unusual names of Quaker places.

CONTENTNEA

No one seems to know the complete history or meaning of this name for a Quarterly Meeting in North Carolina Yearly Meeting. From what idea-source came this velvet name, suggesting peace of mind? We await more answers! There are those who say that the Quarterly Meeting was named for a creek with that name, given it by the Indians. There was at one time a "great Contentnea swamp" that has been dredged and turned into good land. Is there further information from any source?

The Sunday School Lesson

Prepared by Russell E. Rees

For March 19—The Faith That Sustained the Church

Acts 26:19-23; Romans 5:1-8; Hebrews 12:1-2

The opposition to liberal Christianity by the strict sect of Judaism was not allayed by the favorable action of the conference in Jerusalem. Persecution of the leaders of the new gospel continued until it finally put Paul's life in jeopardy. The rulers, Felix, Festus, and Agrippa, were too cautious and afraid to protect Paul, and finally Paul appealed his case to Rome. It was as the result of this appeal that the great missionary was to reach the city of Rome, the capitol of the Empire. Well may we ask what it was that sustained a man like Paul through all the hardships of his ministry.

The Scriptures in today's lessons are only a few of many which might be cited to show what it was that made the first Christians so strong. Something had happened to them which made an amazing change in their lives, and gave them a courage which is to this day inspiring.

Luke, the author of the Acts, rightly puts his finger upon the first event, the conversion of Paul. Three times the story is repeated, and Luke did not repeat or insert events needlessly. He evidently thought this was central to the whole story. Saul, the enemy of the Christians became Paul the leader of the Christians, and Paul's own explanation of the fact is simply this, "I was not disobedient to the heavenly vision." One is reminded of the statement of another age, "They were changed men themselves before they went out to change the world."

The second fact pointed out by Luke is that Paul and the other early Christian evangelists acted under the weight of a great conviction, namely, that Christ was the representative of God, a fact which was demonstrated, not by his death, but by his resurrection. It was not a martyred Christ who became the center piece of the Christian cause, it was a living Christ, one who had triumphed over death and was never more to be thought of as dead. The cross they talked about was an empty cross. The tomb they told about was an empty tomb. The Christ they knew was a living companion who met men on the way to Emmaus or to Damascus or Rome and sustained them in their every-day lives.

The third fact was that man was to act as if something had happened in his life. It was "righteousness, self-control and judgment" that Paul preached. One was to realize that he had joined the Great Parade, and that he was surrounded by a gallery of witnesses. One was to lay aside all impediments, everything which might hold him back, and was to run the race with his eye upon Jesus, who had also run his race so victoriously. This is a faith which is redemptive and can still carry one through opposition and evil in the name of Christ.

Questions:

1. What is the "heavenly vision" to men today? How would you recognize it?
2. What is meant by rejoicing in tribulation, and is it possible for you to do it?
3. Of what importance is it that we are surrounded by a cloud of witnesses? What is the practical meaning of this to you?

For March 26—The Church in Rome

Romans 1:1, 7-12; Acts 28:14b-15,30-31

Jerusalem was the city of opposition, Ephesus the city of Diana, Corinth the city of pagan iniquity, and Rome the city of power. No one can say that Paul picked out the easy places to preach the gospel. There must have been other places to preach where the struggle would have been less dangerous, but as we look back upon the history of Christianity we can see how important it was that the gospel should have been tried out so early in the most unpromising places. "I thank God . . . for your faith," wrote Paul. It was no mean achievement to be a Christian in Rome.

No one is strong enough to disregard the faith of others. Even Paul was anxious to go to Rome, not only to share with the Christians there his own faith, but to be strengthened in turn by their faith. There is an arithmetic of the gospel which always means that two persons are more than twice as strong as one alone. This is the deepest meaning of the church. Christianity is not simply many individuals living in splendid isolation. It is a fellowship of faith, and the power and influence increases by a progression that is more than mere addition. It is as if you put down 1, and then put another 1 beside it and find 11, and add another 1, and find 111. We are learning this with a fresh amazement in the efforts toward an ecumenical church. Alone we are weak, together we are strong.

The final struggle of the early church was not to take place in Jerusalem, although that was its birthplace. The place at which Christianity was to meet its supreme test was in the capitol city. There persecution was to reach an unknown degree, but there also faith was to reach unexpected depth.

Perhaps it is necessary to understand this to know why the Epistle to the Romans has come to be the important document it is. The simple words of Thessalonians have been put to the test of the intellectual and military power of Rome. The essential elements of the gospel may be the same, but the experience of the writer is not the same. The Epistle to the Romans is the gold of the gospel after it has been through the fires of opposition and persecution.

We need to guard against the easy assumption that a great faith can be built by escaping from difficulty. The truth is that easy faiths are nearly always inadequate. We will not do anything important for our generation by evading the hard questions of modern society. Benjamin Franklin brought down his electric spark out of a thunder storm, not out of a clear sky.

Rather than bemoan the evil of our own time, our task is also to bring down "good news from bad weather." If we can recapture the spirit of the early church it may be that the very fact of the darkening skies of our day may be the occasion for finding new roots to our faith and a new victory for our religion.

Questions:

1. Looking back upon the study of Acts, what have you gained, in understanding of the church, this quarter?
2. Have you become more, or less hopeful about the future of Christianity in our time?

POETRY CONTRIBUTORS

Elizabeth S. O'Neill, 737 North Pilgrim Street, Stockton, California.

Lilith Lorraine, Rogers, Arkansas.

Erica May Brooks, 490 Madison Avenue, Albany, New York.

Through the desire of money, men are tempted at times to deal hardly with their poor neighbors, and in the possession of riches there is a snare.

John Woolman, Journal

Friendly Life — Far and Near

Stephen G. Carey of Philadelphia, and Oliver R. McCoy of Wilmington College, are well-known Friends recently appointed to the Board of Trustees of Wilmington College.

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Sada F. Stanley, founder of Lyndale Girls Home, went to Jamaica fifty years ago, February 28. An appropriate observance was held on that date at the Home.

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Word from Floyd Schmoe reports that the "House for Hiroshima" has been completed. It is a duplex, Japanese style, and now houses four families, consisting of a total of twenty-four Japanese.

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A picture in the literature of the Home Missions Council depicts Irene Hoskins, a Friend and literacy missionary (Interdenominational) to the Navajos. The Council has a large trailer which is the home of their workers.

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The new parsonage planned by Mt. Airy, North Carolina, Friends will, in the near future, house Reuben and Ethel Payne. The contract has been let and the Meeting anticipates a new and adequate home.

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The First Friends Meeting of Detroit announces the purchase of a meetinghouse at 9640 Sarrento. The first meeting was held there on February 19. Their new address will be listed in the directory of this journal.

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A seminar on the life and teachings of Jesus will be held at Kirkridge, Bangor, Pennsylvania, June 17-29, led by William Matchett, a Chicago Friend. For more information write to Juliet D. Roby, 2017 Spruce Street, Philadelphia 3, Pennsylvania.

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Guilford College has gone beyond three-fourths of a million dollars in raising the fund for their development program. The renovation of Memorial Hall, a new residence hall for women, and an auditorium chapel, are three of the pending projects.

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Another Friends Meeting reports their joy in preparing for a Displaced Persons family. Amboy, Indiana, Friends Meeting is furnishing a house for which they have a definite family in prospect. Such work proves helpful to both the family and to the Meeting.

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Douglas V. Steere and Sherwood Eddy were recent speakers at special occasions in Guilford College. Douglas Steere conducted a week-end religious emphasis and Sherwood Eddy spoke upon his recent study excursion through the Orient.

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On March 8, Esther Cook, well-known and loved Indiana Friend, will observe her ninety-third birthday. Many of her friends will want to send her greetings at New Castle, Indiana. She and her brother, Albert Cook, live together and are in a fair state of health.

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Thomas and Eliza Foulke are returning to America after directing the setting up of the Tokyo neighborhood center. Within a period of six months a kindergarten, library, English classes, chorus groups, a current events group, classes for home economics, and young people's groups were initiated.

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Christians not only are exhorted to climb "Jacob's Ladder," but in Japan they literally climb "Saints' Hill" to get to one of the Meetings. How did the hill get its name? It might have been named years ago for a Buddhist temple, but now the Quaker meetinghouse is on its crest, making the name appropriate!

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The Pastoral and Evangelistic Committee of Indiana Yearly Meeting is giving one year's subscription for THE AMERICAN FRIEND to all pastors in the Yearly Meeting. There are nearly one hundred. THE AMERICAN FRIEND is grateful and hopes the idea will prove contagious.

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On February 19, Bloomington Monthly Meeting of Friends was set up by Blue River Quarterly Meeting, of which it is a constituent part. This Quarterly Meeting is a part of Western Yearly Meeting of the Five Years Meeting. The new Monthly Meeting chiefly serves the students and faculty of Indiana University.

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Delayed information indicates that Carl Heath, prominent English Friend, observed his eightieth birthday on December 1, last. Many Friends in America will turn their thoughts toward him in appreciation of the high service he is rendering for Friends of the world. In 1917, he presented the idea of "Quaker Embassies," an idea that in various forms has continued.

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Last year it was the silver dollar at Friends University! This year it's the $2 bill!! During the first part of February, students and faculty members at Friends exchanged their spending money at school for the unusual paper currency. The plan assumed that since the $2 bills are unusual, the merchants would see how much business was coming their way because of Friends University. Last year the pockets jingled with silver dollars.

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Friends University has long maintained that the sun never sets on her alumni scattered throughout the world. Word has been received at the school of a reunion of six Friends University alumni staged last December on the shore of the Mediterranean near Gaza in southern Palestine. The alumni were Kermit and Grace Jones Schoonover, both graduated in 1930; Helen Hunter, 1946; Howard McKinney, 1942; Margaret Stanley Tesdell, also 1942; and Juliet Reeve, 1927.

* * * *

Thomas Wistar Brown Graduate Fellowships are being offered by Haverford College for the year 1950-1951. Five of these fellowships for $1,000 each are available and are intended primarily for graduates of other Friends' colleges in the United States. The year's study, leading toward an M.A. degree, may be done in the fields of religion, philosophy, sociology, history, and kindred subjects.

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The churches of America, though divided in certain other ways, are united in helping to meet the suffering of people in Europe and Asia. Church World Service, Inc., is the corporate agency through which they work. Eleven to twelve o'clock on Sunday, March 12, is the "One Great Hour of Sharing." Contributions will be sent through the usual denominational channels, designated for relief work. It is suggested that Friends' contributions be designated for the Displaced Persons program.

* * * *

Located on the campus of the Westtown School, in southeastern Pennsylvania, is a small Country Inn and Guest House, operated by the School for the convenience of patrons, friends of the School, and Quakers who might be staying in the vicinity for various

periods of time. A lady experienced in Guest House operation, including the management of food, is sought as General Manager, at this time. For further details, one should write to Robert K. Tomlinson, Business Manager, Westtown School, Westtown, Pennsylvania.

* * * *

A new Friends Meeting is flourishing in Bethlehem, Pennsylvania. There had been a small unaffiliated Meeting in Bethlehem for many years, but last year the group organized itself and was accepted as a United Meeting by the two Philadelphia Yearly Meetings. The Meeting serves a large area, with some members living as far as forty miles away. Its new name is the Lehigh Valley Monthly Meeting. Meeting for Worship and Sunday School are at 10:30 at the Y.W.C.A. in Bethlehem, and the clerk is D. Martin Trueblood of Allentown, Pennsylvania.

* * * *

Ernest E. Mills, chairman of the Rural Life Association, announces that Allan Kline, Des Moines, Iowa, president of the American Farm Bureau Federation, will speak at the Eighth Annual Conference of the Rural Life Association, to be held at Bluffton College, Bluffton, Ohio, March 16-18. Allan Kline will present his views in opposition to the Brannan plan in a panel discussion on Farm Price Supports. This meeting will be held at the high school in Bluffton at 8:00 p. m. Thursday, March 16. Other members of the panel will be Charles Brannan, secretary of Agriculture, Jerry Voorhis of Chicago, and David Henley of Earlham College, Richmond, Indiana.

Friendly Fellowship

CHICAGO, ILLINOIS, Quarterly Meeting of Western Yearly Meeting and Blue River of Illinois met in joint session on February 4 at 57th Street Meeting. At the session on Ministry and Counsel reports on State of Society of the various Meetings were read and caused favorable comment. During the meeting for worship Albert Mills of McNabb, Illinois, spoke on finding a meaning for living and said that faith is one answer. May Jones spoke in the business meeting on the Fiftieth Anniversary of Friends' work in Cuba and of the memorial to Sylvester Jones. The minutes of the November Quarterly Meeting were read and approved, as was the treasurer's report. In the evening, George Walton of Philadelphia spoke on "International Peace Through Friendship." He said that making peace is the job of the whole Christian Church. He spoke of needing leadership, of World Federalism being a vigorous movement, and of reconstruction and relief of people having gone a long way towards peace. Peace is the only way to bring happiness and security to the world.

* * * *

DENVER, COLORADO—On February 12, Penn Quarterly Meeting was held in Denver, Colorado, with representatives present from Palmer Lake and Deer Trail. An interesting discussion was held in the Meeting on Ministry and Oversight on the topic, "Are We Giving Proper Place to the Consecrated Ministry of Women?" T. Clio Brown, Yearly Meeting superintendent, brought the message in the meeting for worship. His text, taken from the 13th Chapter of II Corinthians, was, "Examine yourselves and see if you be in the faith." He emphasized that the spirit of Christ must permeate all phases of our lives. The business meeting was carried on with complete unity and understanding. Ava C. Maris was reappointed to serve as clerk for the coming year. Evalena Macy will continue to be the clerk of the Ministry and Oversight body.

* * * *

MOORESVILLE, INDIANA — White Lick Quarterly Meeting, comprised of White Lick, West Union, and Bethel Monthly Meetings, was held at Mooresville, Sunday, February 12, with a much more gratifying attendance than when held on Saturday as formerly was done. The meeting for worship was held at eleven o'clock, with the Mooresville choir furnishing the music. The sermon was given by Glenn Reece who pointed out the responsibility of establishing the kingdom of God among men. After a pitch-in dinner, the meeting on ministry and counsel was held. For a half-hour Glenn Reece showed colored slides of meetinghouses, Quaker Haven, Penn College, etc. The business meeting convened with prayer. Reports from various committees were read and recommendations for the coming quarter discussed.

* * * *

PLAINFIELD, INDIANA—For some time there has been a growing concern in Plainfield Quarterly Meeting as well as in other Meetings of Western Yearly Meeting. This concern grows out of a consciousness of our lack of outreach and spiritual dynamic. At its last session, Western Yearly Meeting set for its goal for this year an increase in membership of at least five per cent.

Plainfield Quarterly Meeting in session February 3, in the Meeting on Ministry and Counsel, came under a renewed sense of responsibility for the welfare of our members and Meetings within the Yearly Meeting. Geraldine Hadley Moorman, statistical secretary of Western Yearly Meeting, made a careful study analysis of the membership growth of our Quarterly Meeting and reported only a slight increase in membership over a period of years. A committee was liberated to write a letter to other Meeetings in an attempt to share something of the burden under which this Meeting has been laboring.

There has been a consistent effort and satisfactory response on the part of the Quarterly Meeting Executive Committee to bring to the Meeting lively concerns and capable leaders to discuss the different phases of church life. To achieve the five per cent increase which has been set as our goal, it will be necessary for each and every member to cooperate with these special committees that are doing such splendid work.

In the Larger Circle

Thirty-seven religious leaders, among them the heads of twenty-two national Protestant and Eastern Orthodox denominations, have called on the United States Senate to pass HR 4567, a measure they described as a "satisfactory and workable Displaced Persons bill." The House-approved measure would permit the admission of 339,000 DP's, instead of 205,000, the maximum allowable under the 1948 law, and would advance the time limit to three years, instead of two.

* * * *

The official call for the 11th Convention of the World's Christian Endeavor Union to be held in London, England, July 22-26, has been issued. Thousands of young people from the United States and Canada and some forty other national Christian Endeavor Unions are expected to attend this convention which is the first world-wide Christian Endeavor gathering since 1938, when a convention was conducted in Melbourne, Australia.

* * * *

Some 411,000 letters, telegrams and other communications were received in the State Department's Division of Public Liaison during the fiscal year 1949, from citizens of the United States and other countries interested in communicating their views and wishes on international affairs to the appropriate United States Government officials, the State Department reports.

* * * *

Completion of the first draft of the Revised Standard Version of the Old

Testament has been announced by Dr. Luther A. Weigle, chairman of the Committee on Revision. He made the announcement on behalf of a group of America's foremost Biblical scholars and religious educators who have spent twelve years working on the manuscript. He said it will now be distributed to individual members of the group for final revision. Publication date has been set for September, 1952.

FOOD MATERIALS USED AT DISTILLERIES

By H. MILLARD JONES

For the Board on Public Morals

It still takes a lot of food material to produce the liquor to keep the United States the drunkest nation on earth. The report of the Alcohol Tax Unit of the United States Treasury Department for the fiscal year ending June 30, 1949, shows the following materials being used at the distilleries of the nation.

Corn	1,659,522,064 pounds
Rye	375,918,617 pounds
Wheat	35,489,975 pounds
Potatoes and Potato products	156,473,978 pounds

A total of 2,227,404,734 pounds of staple food products going into the manfacture of a great American hangover. If there is no further need for food to feed starving people of the world, if we have such a large surplus of food that we can afford to waste two and one fourth billion pounds in one year, surely there should be a drop in food prices in this country. Well, we haven't noticed it in our grocery bill. Or, has the law of supply and demand been permanently repealed?

ROYAL COUNSEL

Princess Elizabeth, in a speech in London, denounced Britain's high divorce rate and falling moral standards and appealed for the reestablishment of a "wise and well-balanced code of right and wrong."

In the strongest public statement made by any member of the royal family in recent years, the heiress-presumptive to the throne told a special rally of the Mothers Union:

"We can hardly help admitting that we live in an age of growing self-indulgence, of hardening materialism and of falling moral standards. I would go so far as to say that some of the very principles on which the family, and therefore the health of the nation is founded, are in danger."

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BIRTHS

OVERMAN — To Geral and Barbara Overman on January 14, a son, Geral Mark, at Amboy, Indiana.

SMALL—To Howard and Mary Sommers Small of Otterbein on February 6, a daughter, Martha Lynne, in Amboy, Indiana.

MARRIAGES

LAIRD-McCAIN — Jacqueline McCain and Warren Laird, a member of Amboy, Indiana, Meeting, in Meridian Heights Presbyterian Church in Indianapolis on February 5.

McCOY-HOECKER — Helga Hoecker, daughter of Otto and Ella Hoecker of Ludwigshafen, Germany, to Robert Thorpe McCoy, son of Arthur and Eva McCoy of New Vienna, Ohio, on December 17, after the manner of Friends at the AFSC Barracks at Ludwigshafen.

DEATHS

ANTRAM—F. Belle Antram on January 17 at Wilmington, Ohio, aged eighty-seven years. In later years she was active in doing handiwork for the Service Committee. Her husband and one daughter preceded her in death. One daughter, Ada A. Greene, with whom she lived, survives. Services conducted by her pastor, A. Ward Applegate, were in the Wilmington Friends Church, of which she was a member.

BENBOW — J. Clark Benbow on January 4, at Oak Ridge, North Carolina, aged seventy-seven years. He was the son of the late Charles Rufus and Susan Starbuck Benbow and was a birthright member of New Garden Meeting, Guilford College. Services were conducted by Russell Branson at the family residence in Oak Ridge. He had been confined to a wheel chair for forty-five years, but never lost interest in his community. Surviving are three sisters, Ella B. Merriman; Josie and Pearl Benbow; and a brother, Murrow Benbow, all of Oak Ridge.

COOK—Dr. Howard Harvey Cook, son of Charles Doster and Winifred Harvey Cook, on January 27, aged forty-two years and eleven months. He attended Earlham College and was graduated from Still College of Osteopathy in Des Moines, Iowa. After practicing five years in Rapid City, South Dakota, he moved to Russell, Kansas, where he continued practice until the time of his death. His widow, Clare Michaud Cook, survives him. Burial was made in Miami Cemetery at Waynesville, Ohio.

GEAR—Rose H. Gear on January 16, at Carthage, Indiana, aged eighty-one years. She was born near Carthage, the daughter of Micajah and Ruth Ann Henley. She was united in marriage with Charles Gear who preceded her in death. Following her marriage they resided in Marion, and she returned to Carthage after his death in 1923. She was a birthright Friend. Survivors are a niece, Lillian R. Henley, Knightstown; and two nephews, Grant Henley of Carthage and H. Oran Henley, Knightstown. Services were conducted by DeWitt Foster and burial was in the Odd Fellows Cemetery in Marion.

GRANTHAM—Walter A. Grantham on November 6 at St. Leo's Hospital, Greensboro, North Carolina, aged seventy-six years. He was a birthright Friend, the son of William U. and Edith Perry Grantham, and was born near Goldsboro. He was united in marriage with Gulielma Henley, who survives him, together with two sons, Gurney of Kings Mountain, North Carolina, and David of Newport News, Virginia; four grandchildren and one great grandchild. Fifty years of their life was spent in Guilford College Community, where for many years he was employed in the maintenance department of the College. Services were held in New Garden meetinghouse of which he was a member, and burial was made in New Garden Cemetery.

QUAINTANCE — Otis E. Quaintance, a birthright Friend, son of Ephron and Hannah Jane Ratcliffe Quaintance, at Oskaloosa, Iowa, on January 19. He was born at New Sharon, Iowa, in 1876. His wife, Mary Morgan Quaintance, preceded him in death. Survivors are three daughters, Mrs. Guilford Street, New Providence, Iowa; Mrs. Eugene Winnemore of Milwaukee, Wisconsin; and Gladys Quaintance of Oskaloosa. Services were held in the College Avenue Friends Church with the pastor, Lela E. Gordon, officiating.

TABER — Margaret Coffin Taber on January 6, at Whittier, California, aged ninety-two years. She was born in Thorntown, Indiana, the daughter of Martha Bell and Isaac Newton Coffin. She was united in marriage with Ervin G. Tabor, and together they served as missionaries in Mexico under Western Yearly Meeting for eleven years, pioneering in the work there. Their four children were born in Mexico. Since 1902, their home has been in Whittier, after moving to California to engage in work among Mexicans. Surviving are two daughters, Anna Taber and Edna Taber Seelye; a son, Charles E. Taber; five grandchildren, and three great grandchildren, all of Whittier. Also a step-daughter, Lois T. Peirce of Miama, survives, with her five children, grandchildren and great grandchildren.

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AMERICAN QUAKER GENEALOGY

There are still copies available of Volume II of William Wade Hinshaw's *Encyclopedia of American Quaker Genealogy*. This book contains genealogical records, of both branches, found in all Minutes and Records known to be in existence, of the following Monthly Meetings: Philadelphia, Pa., Falls, Pa., Burlington, N. J., and Salem, N. J.

Also still available are Volume III, containing similar records of all meetings of all grades ever organized in New York City and on Long Island, and Volumes IV and V, containing records of the 46 oldest Monthly Meetings in Ohio, four Monthly Meetings in western Pennsylvania, and one Monthly Meeting in Michigan.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1023 Maple Avenue, Evanston, Ill., phone University 4-8511 or University 4-0366.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk. 338 Bryant Street, Cincinnati, Ohio.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 9:45 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735. Herbert D. Pettengill, Jr., Pastor.

DETROIT, MICHIGAN

First Friends, 9640 Sarrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

HIGHLAND PARK, MICHIGAN

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a. m.; Evening Service, 7:30 p. m.; Prayer Meeting, Wednesday 7:30 p. m.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

MIAMI, FLORIDA
Friends Meeting, 34 West Flagler Street, at 3:00 p.m. each First Day. Business meetings are held the first First Day of each month, following the meeting for worship.

MINNEAPOLIS, MINNESOTA
Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS
Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON
Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.
The United Meeting for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October through April, each Sunday at 11:00 a. m.

OBERLIN, OHIO
Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA
Friends Meeting for Worship at Sorosis House, 108 Liberty Street, First days at 11 a. m. Monthly Meeting, 10 a. m. first First Days.

PASADENA, CALIFORNIA
First Friends Church: Temporary location—Lamb Mortuary, 415 East Orange Grove Avenue; 11:00 a.m., Meeting for Worship; 9:45 a.m., Church School, Orange Grove Friends meetinghouse; 6:30 p.m., youth group; Mid-week Service, 7:00 p.m.; Elmer Howard Brown, minister, phone Sy. 6-3372.

PITTSBURGH, PENNSYLVANIA
Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PORTLAND, OREGON
First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON
Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KEnwood 0471.
University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA
Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA
Friends Meeting, 436 E. 3rd Street (rear). First Day at 11 a.m. Clerk: Ferner Nuhn, 605 East 4th Street.

WASHINGTON, DISTRICT OF COLUMBIA
Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS
University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.

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